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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A church appears to me an instinctive want in the human family. I never to this day pass one, even of a kind the most unreformed, without a wish to go into it and join my fellow-creatures within in their affecting evidence of the necessity of an additional tie with Deity and Infinity, with this world and the next. But the wish is accompanied by an affecting regret that I cannot recognize it free from barbarisms, derogatory to both; and I sigh for some good old country church, finally delivered from the corruption of the Councils and breathing nothing but the peace and love befitting the Sermon on the Mount. I believe that a time is coming when such a doctrine, and such only, will be preached; and my future grave by some old, ivied tower, seems quieter for the consummation. —*Leigh Hunt.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXIV. THURSDAY, NOVEMBER 4, 1909. NUMBER 10.

Peace hath her battle-fields, where they who fight,
Win more than honour, vanquish more than might
And strive a strife against a fiercer foe
Than one who comes with battle-axe and bow.
—*Edwin Arnold.*

St. Nicholas for November shows on its title page a lusty boy in fitting costume, giving a lusty kick to the foot-ball. It is a catching picture, a commercial hit, but we doubt whether *St. Nicholas* is up to its highest mission when it lends itself to the work of inflaming an ambition already at fever heat. There is need of ameliorating treatment, something to allay the fever and restore the patient, the American youth, to a normal condition in which he will avoid the violent dangers and cheap enthusiasms of the gridiron.

So many of our readers are beyond the reach of the *Boston Transcript* that we are moved with an attempt to prolong one of the enlightening rays found in that paper. It is easy to misunderstand ethical earnestness, as the case of the English Suffragettes abundantly proves, and to misinterpret the inspirations of this peculiar line of progress. Our friend, Charles W. Wendte of Boston, who happened to know personally Miss Westenholz, "virtual head of the Unitarian movement in Denmark," at whose beautiful home near Copenhagen he had recently been a guest, sought first hand information concerning certain sensational telegraphic announcements of the unseemly conduct on the part of this lady in the Assembly Chambers of the Nation. We print her letter of explanation to Mr. Wendte, and believe that our readers will agree with our brother, that instead of being a disgraceful incident, it was "an heroic display of patriotic emotion and political conscience."

"I will, at your desire, explain my doings. You have probably heard of the terrible calamity and shame which befell our country last year in the month of September, when the man who had been minister of justice delivered himself up to the hands of the law for crimes of fraud and forgery far beyond anything that has been known in this country. During the year that followed, the party which had put him in his place as a cabinet minister has been trying to make light of this terrible occurrence, and at last, on Aug. 13, they succeeded in bringing back into office the man who, as prime minister, was responsible for the scandal, without any step having been taken to clear him of the suspicions that have hovered around his name. The pain and wrath of all honest men and women were terrible; it was a great national sorrow. Night and day we mourn and mourn. Now, what I did was this—the first time Parliament met after this man had returned to power, I went into the meeting place. I took the Speaker's bell, rang it, and, having secured the attention of the members, I in the name of the women of Denmark, denounced their base conduct. Having finished, I walked out again, no man having touched me. I gave my name and went away and nothing has been done to punish me. Now, if you ask if this is a thing that can be done easily, I would say no. It is a thing that every one would have told you was impossible to do. If I had not felt that God sent me I could not have attempted it. I knew nothing about the building, not where to get in, or anything else, but I had put myself into God's hands, and though fear and anxiety were whispering to me all the time—'how am I to accomplish this?' —I knew that II must go as fas as I could, or feel myself a traitor to God. You will want to know: 'What has been the result?' I cannot tell you. Thousands of men and women from all parts of our country and all ranks of society have sent me their blessings and thanked me. In the streets, in the shops, people come up to me and press my hand. The man still holds his office, but the opposition is growing stronger and stronger. For myself personally I was prepared to be crushed—the opposite has been the case. It is the greatest experience of my life."

Just now the Japanese seem to be in danger of being the special victims of race prejudice. They seem to be just now "the peril" on the Pacific Coast. Their encroachment is regarded as a menace to "American Institutions," "American Labor," and "American Schools," and various other alleged American industries. It is difficult to carefully analyze the content of either of the words "American" or "Japanese" at the present time in certain quarters, both words being steeped in emotions benign or malign. The truth is neither of these words can carry a definite concept. We are told that "the Japanese" are tricky, are liars, are selfish, subtle, insinuating themselves on the American continent with a far-reaching purpose of strengthening Japanese trade, influence, or what not? The vicious element in this assumption is that the Japanese are all of a kind, that they look alike and act alike; while the truth is that some Japanese lie, cheat, violate contracts, etc., etc., while others are worthy, humble, faithful, noble. The word "American" is equally deceptive; it carries no connotation that is sufficiently definite and trustworthy to justify such use as is implied above. Some Americans are progressive—not all of them; the American schools have some hopeful elements and some regrettable ones. American commerce, industries, and economic methods have degrading and degenerating tendencies in them, as well as hopeful and inspiring qualities. The American laboring man in the United States has other foes than those who enter the Pacific ports. What ought to be done on the Pacific Coast, as elsewhere, is to promote such legislation and cultivate such public spirit as will reduce the number of lying

Americans and lying Japanese, but protect the interest of the yellow man as well as the white man. The crass criticism of sociology that at other times and other places and conditions passes judgment on the "Irish," the "Jew," the "Chinaman," the "Orientals," the "Dagoes," the "Slavs," or what not in bulk, is now menacing the cause of justice, liberty and progress, by an application, partly political and selfish, to the little people who have astonished civilization with their rapid rise in art, commerce, diplomacy, and also the final test as too often interpreted, the capacity to kill—the science and art of war. That their growth has not been wholly symmetrical; that their sense of private honor, their individual morality, may not have kept pace with their civic enthusiasm and national pride, is a matter that cannot surprise the wise sociologist. If this is the case, it is but one illustration of the law easily demonstrated in the experience of many other nations. The true friend of progress will stand, not for American interests as against Japanese progress, or commercial supremacy, but will stand for the human interests and race progress everywhere; and at the present time Japan seems to be one of the rallying points on the line of human progress. Banners of the human army are kept waving, and are being borne forward with dramatic efficiency. There is much to admire as well as some things to condemn in the Japanese today. America should guard itself, not against the Japanese, but against the bad Japanese.

We are sorry that our neighbors of the *Biblical World* have been so distressed by the "deadly work" of the head-lines of the daily press, concerning the entirely sane editorial in the October number of their issue, entitled "The New Ethics and the Historical Interpretation of the Bible," that they have yielded to the temptation to issue in advance editorial sheets from the November number. That their October editorial would be misunderstood and misinterpreted should have been a foregone conclusion in the editorial mind, and they ought to have prepared themselves for the same, but the editors themselves have been somewhat stampeded and have yielded to the journalistic vice, of which they complain. The following sentence seems to be a little more consonant with the rhetoric of a daily paper than with that of a sedate, academic monthly:

> "The daily press is so saturated with the spirit of sensationalism, so drunken with its own yellow poison, or so incapable of understanding anything except the most conventional utterance on the subject of religion or morals, as to be practially unable to apply plain and unsensational language to a report, however correct in itself, dealing with religious and ethical matters."

The truth is, that much of the disturbance of "loyal, Christian souls" complained of, sprang not from the sensational lines of the daily paper, but from a clear understanding of the good English found in the *Biblical World* itself, and the fact that the Bible contains not only inaccuracies of science and historical errors, but that it sanctions immorality and inculcates in many places crude ethics, and obsolete or obsolescent conceptions of God, the soul and human destiny. An overwhelming proportion of the ministers of relion, the preachers for whose enlightenment the *Biblical World* is published, are unprepared to accept these statements on their face value. Let not the *Biblical World* be distressed over the malice or ignorance of newspapers, but rather let it persist in overcoming its more serious objectors and removing the more distressing hindrances to progress found in the ignorant zeal and uninformed piety which still find lodgment behind the pulpits and in the class rooms of our churches, fostered by the great bulk of so-called Sunday-school lessons and biblical intepretations which are weekly distributed in great loads for the misinformation of children. For all the disclaimers in the November editorial, and the effort of the editors to set themselves right, they have not bettered matters much in their reiteration in this issue. They have, Samson-like, assailed their profane critic of the head-lines with the jaw-bone of an ass, but they have not appeased the anxiety of their pious critics in the reiteration of the following paragraph:

> "We believe that, though the religious ideas set forth in the books of the Bible are not all of equal value to men of today, and though some of the practices of the Hebrews recorded in Scripture are not in conformity with the highest ethical principles, and though some moral statues have been superseded by more enlightened teachings of the Bible itself, and though a study of the Bible unguided by a sense for history is therefore liable to mislead, and to furnish ignoble souls occasion for scoffing; yet we hold most firmly that the fundamental religious ideas and moral principles that emerge clearly and unambiguously from a historical study of the Bible, especially from the life and teachings of Jesus Christ, are the highest and purest that the world has known.
>
> We believe moreover that in his penetrating examination of the existing situation and in his application of the fundamental principles of morality to that situation Jesus set to men of today an example which they do well to imitate, combining with diligent study of existing conditions a firm grasp upon the fundamental moral principles disclosed in the Bible."

And still less will they satisfy a conservative clergy in the following sentence, which is no less perplexing:

> "We hold, therefore, that the intelligent study of the Bible, and of the world after the method of Jesus, is the most effective means of promoting morality and elevating human society that is within our reach today.
>
> It is because we believe these things that we are devoting our lives to the furtherance of such study and are engaged in the task of editing the Biblical World."

This sentence is freighted with a degree of ambiguity that will distress the scholar as much as the dogmatist. Just what the study method of Jesus in regard to the Bible and the world was, and whether his estimate of Scripture and the world, with history and subsequent science in its sociological and ethical, as well as its physical aspects, is a matter with which the *Biblical World* must needs concern itself in many succeeding issues. We doubt not its opportunity in this as well as in other directions. Let it not be afraid or too much disturbed by the "yellow poisoning" of the daily press, or the "blue poisoning" of the pulpit.

Industrial Education

At a recent conference held at Newark, N. J., it was shown that the average wage of skilled workers who had received training in night classes, in the state schools, was $65 per week, as compared with less than $25 for all untrained workers. This was a needed demonstration of the economic value of industrial training. It showed what our schools can do, and we believe ought to do. Trained hands more than double the ability of any man or woman for self support; equally the ability to support a family. It is a matter of social as well as individual economy. It means that education of the right sort is a national asset, tending to abolish poverty and to equalize material as well as mental conditions.

The immediate result of the statement of these figures was the formation of a National League, to foster national and state and local industrial education. This League will work in co-operation with other organizations having like import; but at present it finds nothing more feasible or important than to press the passage of the Davis Bill, which was placed before Congress last year, but was laid over. It desires to secure general co-operation in urging this measure upon Congress for immediate adoption.

The Davis Bill embodies two principles; providing an appropriation from the Federal Treasury of one cent per capita to each and every state that will undertake instruction of teachers in the sciences and arts of industrialism. In this way it would act as a sort of supplementary bill to that which created Agricultural Colleges. The fund would go to normal schools, and would have for its purpose the furnishing of teachers equipped with industrial knowledge and training. It would be available by the first of next July, and would be usable only for teaching forces, and not any of it for buildings or equipment. The urgency is strong, and the revolution in public sentiment is so rapid that it is desirable to begin the training of new teachers at the earliest possible moment. It is hoped that if this training can begin next year, we may have within two or three years a supply of competent instructors for all the schools in the several states. The whole body of teachers at present furnished by the normal schools is lacking at this very point, and here rests the chief difficulty with the whole movement.

The fund provided for the Davis Bill will also benefit manual training schools, night classes, and vocational schools as well as technical high schools. In cities and towns where such institutions do not exist, they will be established by the states. Education is to be given in mechanic arts and industries, and in the sciences pertaining thereto, with vocational training for both sexes—including courses in household economics, dressmaking, and other branches of work for women. In rural districts the bill creates agricultural high schools, with experimental farms and laboratories, one for each Congressional district. Boys and girls at twelve years of age can enter these schools, and receive education in the agricultural sciences or the mechanic arts, or in household affairs. The industrial schools thus established will be wholly under the administration and control of local authorities and under state supervision.

The movement does not seem to be premature in any sense of the word. The industrializing of education is not demanded simply by those who see the faults of a system, but by the ablest educators and the most conservative in the land. The establishment of trades schools has been a surprising success. Agricultural courses are securing their position in some of the oldest and most conservative colleges and universities. The Governor of Illinois has endorsed the educational evolution by taking his place as a student of scientific farming in the State University. Public sentiment in the rural districts, throughout the whole country, as expressed by Farmers' Associations and Granges is enthusiastic for the educational change.

The best thing about this readjustment is the lifting of work from meniality and disgrace; making farm work science, and household work an art. In this way only can we make work attractive to our young people, at the same time giving it its real place in social economy. Incidentally we shall go far toward settling the help problem; for thousands of our girls will glory in housekeeping, who now disdain a broom, and look upon the kitchen as belonging strictly to a menial. The real, not the fancied position of handwork, will be established. The movement has come none too soon. It is a spontaneity, rising up from a popular conviction that our schools are not doing for us what we most need to have them do.

The redirection of education does not interfere with state control or supervision. It simply provides that ninety-five per cent, who now leave school with no direct adaptation for life's work, will have received a natural training, in which the hand and the head will co-operate. The strength of our nation is not in armies, but in industries; in preparedness to win the friendship of all peoples, rather than wasteful preparation to antagonize them. The dangers of war are lessened, not in proportion to the size of armies and navies, but in that proportion with which commerce controls the oceans. It is our conviction that we can very safely turn the cost of enlarged navies and armies to this proposition to create national industrialism.

E. P. Powell.

Evil, once manfully fronted, ceases to be evil; the evil itself has become a kind of good.

Know that "impossible," where truth and mercy order, has no place in the brave man's dictionary.

THE PULPIT

The Development of Unitarianism as Seen in Its Motives

An Address at the National Unitarian Conference, in Chicago, September 30, 1909, by William C. Gannett

The subject invites us to consider the development of Unitarianism as seen in four phases of its "Motive." It will be a somewhat familiar story, since I shall limit our glance to Unitarianism in America as that which most concerns us.

I

It is a history just a little over a hundred years old. For this faith of ours, after a fifty years' embryonic growth within the old, established Congregational Church of the forefathers of New England, —a growth marked by increasing toleration, increasing dislike of creeds, increasing tendency to reduce them to a few fundamentals and to phrase them in short Bible words,—emerged into vision and name and consciousness about 1800. If we wish a birth-date, the year 1805 answers best, because of certain events that happened that year. The next ten years saw an Orthodox muster of forces, with, on the part of the Liberals, a typical "Broad Church" silence. In 1815 came the onset, the Orthodox charging the Liberals with bad faith in keeping this pulpit silence. Then young Channing opened his lips, making plain the religious motive of the previous silence, but also now making plain his Unitarian opinions. The battle was on, and it raged fifteen years. Within those years came the two set debates of the Unitarian controversy, and Channing himself preached his two famous sermons interpreting Unitarianism,—that of Baltimore, that of New York,—and a hundred and twenty-five parishes in Eastern Massachusetts, the very homesteads of faith of our Puritan forefathers, split in two: a hot, bitter controversy, with pamphlets and Bible texts and discomforting epithets flying about. But by 1835 it was over, and the new sect, "Unitarianism," was settling down in its *un*promised land.

And what was the "motive" during this period,—the original motive of Unitarianism? *Protest.* It was a protest of reason and conscience against the unreason and mal-ethics of the hard-and-fast Calvinism that ruled supreme at the time in the churches. I will not describe that Calvinism. It must be hunted for now to be found in New England. When found, it is as a "paganism," a hamlet survival. All liberal Orthodoxy everywhere, and no little of illiberal Orthodoxy today, is outspokenly freed from it. Our Unitarian fathers were simply the liberal Orthodox in the early spring of the last century,—a premature blossoming on the Congregational tree. And their Unitarianism was but the religious side of an early American "culture" movement that in our days, has spread far and wide. To be more precise, it was a Harvard College movement: nearly every one of those hundred and twenty-five divided parishes lay within a radius of forty miles from the president's house at Cambridge. Where Harvard influence had not reached, the new Unitarianism did not go. When the accumulation of liberalized Harvard material was exhausted, as it was within fifteen years, Unitarianism suddenly ceased to widen its bounds.

A protest of reason and conscience. The essential primary faith of Unitarianism was not its thought of God but its thought of man,—the dignity of human nature. It is faith in the Soul, in the Self. "Total depravity," then, an impossibility: those Massachusetts folk knew themselves better than that! But, as theology is only psychology read into the heavens, the dignity of human nature at once read dignity, worth, into the divine nature. God became *really* a "Father"; and at once, of necessity, such doctrines as Predestination to Hell, Eternal Punishment, Vicarious Atonement as commonly conceived, and all ideas of supreme Justice as using, and needing, such instruments as these to fulfill itself,—in a word, the whole scheme of Christian Salvation—began to vanish like fog when the sun rises over it. And more, the sun in the human soul and this God in the heavens were felt to be essentially *one,* as the old psalm, the nineteenth, tried to hint. Soul and God one in their nature,—that was Channing's great doctrine, his one sublime idea, as he called it,—"One sublime idea has taken hold of my mind: it is the greatness of the soul, its divinity, its union with God by spiritual likeness." Honor to Channing, praise to his eyes, even if that native New England vision of his were fore-visioned by early Church Fathers, as theirs by the Plato and Stoics of old!

Man and God one! The character of God was far more important than the question of his Unity or Tri-unity; but this question also became part of the Unitarian protest against unreason. Jesus was a perfect man, and probably more than man, but he could not be the One Only God—unless there were two. And Jesus was at his best in the Sermon on the Mount rather than in the Gospel of John. Miracle was miracle to those early Unitarians, and revelation revealed what reason could not discover; but, with man and God one, no revelation for them might contradict reason and be true. Character in man was the supreme good of earth, and, if so, the best passport to heaven, whatever church doctrines might hold. Love of God and love of man were just what Jesus called them,—the two "great commandments." The Good Samaritan was the type of the Brother, and the prophecy of citizenship in the realized kingdom of heaven. The story of the Prodigal Son, while it showed what sin was, showed also what repentance could do and the certainty of forgiveness, with nothing about the good brother's vicarious punishment as its price.

Such was the *Protest,* outlined in affirmative terms. Witness that it was this, and that this Protest was the Unitarian "motive," and witness of its effect as Protest can be abundantly gathered from the gratitude of the more generous orthodox Liberals of today,—such men as Newton and Gordon and Gladden,—according to whom it was the Unitarian protest that restored the Fatherhood to God, the Brotherhood to Jesus, the Sonship to human nature, the divinity to righteousness. the nobility to the Bible. Were there time, I could give the quotations, and they would be glad to have me. To have done *that* is worth living, and, if need, dying for,—the fate that is prophesied for us by some of these same generous friends. So much as to the first phase of our "motive."

II

And now thirty years had gone by. It was 1835, we will say. There followed a period of crystallization, if not of stagnancy. Protest continued, of course, but the conflict was over, and organization

of the new body—of its churches, its central association, its ecclesiastical machinery, its periodicals, its philanthropies, its doctrines—became natural and necessary. *Organization, Consolidation,*— this was the "motive" during the second generation of Unitarianism. The fathers had fought a brave fight, and now they must hold the ground gained. The new *ism* must be clearly defined and well fortified. Not quite that the ultimate truth had been reached, but the bad-lands of Orthodoxy were passed, and there was not much left of the *terra incognita* of religion ahead, and Andrew Norton's principles of Bible criticism pointed the sure way to the pole. Noble men, gracious women, pious, ethical, philanthropic, were in the lead. The Unitarian parishes were little garden plots of peace and good-will and kindly social endeavor. In personal character, in intellectual culture, as culture was then known in America, in unselfish living, Unitarianism has probably never anywhere worn a more beautiful aspect than during that second generation of what its non-lovers called, with genealogical and geographical accuracy, "the Boston religion."

Suddenly there was a rift in the lute, and the music was jarred. Within this little consolidating body a new Protest was felt to be rising,—"Transcendentalism" its name. Promptly, a "Thus far, and no farther!" was heard from the Unitarian leaders. What though the Soul and the God were one, were they so *much* one that his name should be called "Over-Soul," and that universal "intuition" should oust the specific "revelation," and "miracle become but a marvel, and Jesus a "one man true to what is in you and me"? What though the logic of Unitarian principles was for freedom and progress, was Christianity to have so much *more* that was "transient" than Unitarians had realized? Did the religion of Jesus depend not *at all* on the authority of Jesus? Was it a question of *no* Bible rather than of interpretation of Bible, and was Holy Scripture to broaden to mere holy literature? Radicalism like this should not be confounded with true Unitarianism, said most of the men who had stood together in the protest against Orthodoxy. And so the new Protest in its turn was feared and opposed and virtually disfellowshipped by the consolidating Protestants of the yesterday's movement. Norton named it "the latest form of Infidelity." "Was Emerson pantheist, or atheist?" debated the ministers. "Non-Christian" he was, at least, and of course. Channing deplored the attempt to separate Christianity from its Teacher, but, "ever young for liberty," deplored as much the halt in his followers,—began to say, "I am little of a Unitarian," —sent "love to Mr. Parker,"—and died ardently prophesying a purified Christianity. Emerson quietly withdrew. Ripley ceased to debate, and began to "Brook-farm." Theodore Parker noisily resisted for a while. All in vain. Unitarianism settled down into an "Orthodoxy" of its own,—Channing's word for it, —and peace reigned again.

It was the tragedy in little that happened in large in the Protestant movement of Luther's day. For ourselves of today, made wise by studies in evolution, it is the part of wisdom to recognize in such tragedies much for pity, something for warning, little for rebuke, nothing for scorn,—nothing for scorn, at least, which always in matters religious is spiritual suicide. Consolidation belongs to Nature's process of growth,— but consolidation may have tragical consequences.

III

The close of the war brought a third motive into action,—*Church Extension.* A missionary heart began to beat in the little body. The land, baptized anew into liberty, was ready now, it was hoped, for the Unitarian gospel. Dr. Bellows startled the sleeping parishes with a summons to rise and turn "the Boston religion" into "the Liberal Church of America"; and the West was the wide mission-field waiting white for the harvest. At the word this National Conference of ours sprang into being.

And, on the instant, while drawing the first long breaths of organization, it was found that, after all, the spirit of protest had not been exorcised. How *could* it be? There are three things which keep religion a fixity,—a creed, a prayer-book, a rigid church government,—and not even these can do it forever. But Unitarianism had neither of the three. Their absence is what has kept Unitarianism a "movement" from beginning to end: their absence is what will keep Unitarianism from *having* an end, till it chooses to die, if ever it does, to attain larger life,—

"As morning drinks the morning-star."

So struggle broke out afresh between the old Unitarianism and the new. It was another thirty years' struggle, but this time *within* the body,—a struggle for liberty within Unitarianism, with three separate "issues," our tiny battlefields, in it. For a long time the hand of limitation prevailed. It was the "Dark Age" of official Unitarianism. Thirty weary years,—and then, almost as suddenly as it began, the struggle was over! It ended in an *auto-da-fé,* not of heretics, but of the principle of limitation,—an *auto-da-fé* achieved by the National Conference, an "act of faith" that proved that the innermost soul of Unitarianism was all the time that original, disowned spirit of progress. In 1894, the whole body, in National Conference, with one mind rose to the height of re-writing the constitution of the Conference in an honest endeavor to make Unitarianism a synonym for unrestrained liberty in religion. A synonym for unrestrained liberty in religion,—that is a strong expression, and its truth has been questioned; but I do not believe it overstates the *intent* of that meeting, though it does overstate a little its *act.* Act and intent could be easily equalized. The clause in our preamble, "Nothing in this constitution is to be construed as an authoritative test," is sweeping and absolute: it covers the name of the Conference, the preamble, and every article in it. The word is *"Nothing."* Under that clause nobody has a right to deny the name "Unitarian" to a non-Christian, if a non-Christian wishes to claim it,—and exactly that, I think, was what the Conference meant to announce as its measure of Unitarian liberty. But, if that *be* what our Conference means, some day, I think, it will want to make this meaning plain beyond question by broadening its name to "the National Conference of Unitarian *and Kindred* Churches," or "Kindred Religious Societies," and by saying in its preamble, not "These churches," but *"With virtual unanimity* these churches accept the religion of Jesus,"— the religion of love to God and love to man. That would state the exacter truth and make the constitution consistent throughout; that would make it possible for Jewish friends, whom we now repeatedly and gratefully welcome as guests, to be very one of us, should their hearts bid them come; and that would go far to making it impossible for any one longer to say,

"There cannot be found in the world any longer an unsectarian sect!" Not that these changes seem of mighty importance to me as long as our spirit keeps right. A broad spirit in a narrow position gives far better results in religion than a narrow spirit in a broad position—and both these combinations are frequent. Still, best in itself, and best in results, is the broad spirit *with* the broad position. That makes the future more secure.

It is no joy to re-tell this story, but we cannot relate our Unitarian history without it; nor can we get the good of that history without remembering well the story. We Unitarians have always made foolish brag of our religious liberty. As compared with most churches we have had liberty. But it is simple truth that from Emerson's Divinity School Address in 1838 to the act of this National Conference in 1894 there was one long struggle for liberty going on within our little body. And we have remained "Unitarian," partly in spite of, largely in virtue of, that very struggle. But it *is* joy to remember that the struggle has been for the most part kindly, with the strugglers on both sides earnest and honest. And it is joy to hope that the whole story now belongs to the past. May it remain there!

Naturally the struggle, especially during the later years of it in the West, slowed the rate of church growth. Yet so real and strong was the missionary impulse, both in the East and the West, during this third thirty years of our history (1865-1894) that the "motive" of this time well deserves the name that I gave it,—*Church Extension.* In 1865, there were two hundred and twenty-five Unitarian churches; in 1895 twice as many, four hundred and fifty-one, with many more churches west of the Mississippi in 1895 than there were west of the Hudson at the close of the war. Before 1865 the American Unitarian Association could hardly be called in any sense a missionary body, the churches giving it an income of only five or six thousand dollars a year: in 1895 it was spending seventy thousand dollars a year in mission work over the land. The distribution of tracts had risen from twenty-five thousand to four or five hundred thousand a year. And most of the missionary organization of our body is the growth of this period, —our National and State and Local Conferences, the Women's Alliance, the Young People's Religious Union, the Church Building Loan Fund, the Post-office Mission, the new Headquarters in Boston, already nearly outgrown, the University town churches,—all this and more belongs to that thirty years. Since then the good work has gone still more bravely on; and, if Mr. Eliot should claim that "Church Extension" still best names the "motive" that has been pulsing through all his vigorous work of the last dozen years, which bring us to 1909, perhaps some would agree with him.

IV

But I should not; and I doubt if he would make any such slight claim as that.

"New occasions teach new"—*motives!*
"Time makes ancient good uncouth."

At least, with all my heart I hope that we have reached a period in our history when the three successive "motives" I have called "Protest," "Consolidation," "Expansion," are being combined and transfigured into a motive bearing a nobler name than either of these,—the name, *Spiritualization.* Five specific tasks in religion, prepared by the nineteenth century, are waiting to be done by the twentieth century,—all of them processes in the "Spiritualization" of religion. During the last century Science has revealed a new universe: it must be interpreted in terms of the spirit. Who is to be the interpreter? This last century history and criticism have shown that every faith of the past is truth in the process of evolution: then the truths in the old dogmas of Christendom—those crude dogmas against which our fathers protested—are to be drawn out, restated, displayed as the laws of the life of the Soul. Re-interpretation in terms of the spirit is the twentieth century method of refutation. Who is to re-interpret Orthodoxy? But this last century men have also been learning that even the truest "doctrine" is less charged with spiritual power than certain "principles" called "Freedom and Fellowship and Character and Service in religion." Who are the prophets to establish the supremacy of these principles over theology in the coming religion? The last century has further made plain that religion cannot exert the force it should in the world as long as its church-groups stand separate and mutually repellent: to which of them is intrusted the mission of conciliation? And, finally, this last century has made it probable, if not sure, that unless the churches more actively, boldly, successfully translate the visions of Jesus into the realized kingdoms of righteousness on the earth, honor and power and function will be taken from them and given to other forces of human uplift: what group of churches will set most successful example of such translation? These five specific and glorious tasks in religion the nineteenth century has made ready for the twentieth,—all of them phases of religious spiritualization. To whom are the tasks committed? To *all;* and to each group of churches according to the breadth and the depth and the strength and the purity of its religiousness. Certainly they are not committed to Unitarians in chief; but as certainly they are given to us among others. Does it not thrill you to feel that we are a little people of God in some respects specially trained and disciplined for these very tasks by this history of ours that we have been tracing? A *little* people of God we are, and likely to be so as long as we are true to ourselves,—because so long we shall be found on the thin front line of advance. But what then? To be little, but *there,* is our part of the service. To little peoples, *if faithful,* have often been trusted high spiritual tasks.

—*Reprinted from The Christian Register.*

COMPENSATION

The Angel of Life stood forth on the threshold of Birth
And converse held with a spirit about to be born;
And the Angel announced to the Soul awaiting its world:
Choose thou! for now thou must choose, and never hereafter.
And if thou to beauty shalt bow, to beauty and art,
And if to thy spirit all exquisite things be revealed.
If the fate of the poet be thine, if a god thou would'st be,
If thou in thy soul would'st joyfully seize and encompass
The glories and grandeurs of earth, the sweetness supreme,
The vision angelic, forbidden to eyes unanointed,
The melodies silent to all save the holy of spirit,
The signs and the secrets, the splendors, the exaltations,
If these thou shalt choose, if these thou would'st know and impart,
Even so—but forget not the price of the infinite wisdom,
For the price of the passion of joy is the passion of sorrow,—
And the cost of thy heaven is the burning and anguish of hell.

—*Richard Watson Gilder.*

The Progress of Faith

Address by Rev. Joseph Newton Before the Universalist State Convention at Cedar Rapids, Iowa, September 28, 1909

Mr. President and Friends: It seems hardly proper for me to invite you to our city and then, while you are here and cannot help yourselves, and are too polite to make protest, proceed to lecture you. This is not of my doing and my objections to it were filed long ago, but to no avail. So you will have to endure it somehow, and I promise to try to keep the punishment within the constitutional limits of this body.

And yet it is not inappropriate, at this opening session, to take a larger outlook upon the progress of faith and the present state of the church. By the faith, I mean those spiritual confidences which underlie all sects and over-arch all creeds, and by the church I mean all those, of whatever name, who follow Christ. My interest in any sect, as such, is infinitesimal, and it becomes less and less every year. More and more our common Christianity rises up in beauty and majesty, in richness and reality, making differences one in their littleness.

Nor is this a mere individual impulse. My labors as critic of current religious books make it plain to me that this is the trend of the age, and that many rivulets are now flowing into one great stream of influence and power. This movement is by no means confined to the church. Our age is made vocal with the eloquence of many great outside preachers, speaking from the halls of learning, from the academies of art, and especially from the temple of literature, in behalf of the life of the spirit and those truths that make us men. So true is this that it may almost be said that the best, certainly the most picturesque and compelling, religious thought of our day is found in books not ostensibly religious. During the year we have buried three masters of letters who for forty years have taught, with every variation of art, the highest truths of faith. Even science, once held to be an enemy of faith, is now religiously reverent, and there is promise that poetry will once more spread her wings and justify the ways of God to man. In his day Carlyle felt that religion had left the church, and was wandering about seeking embodiment, as Isis sought the torn and scattered fragments of Osiris. But it is not so now, though it must be admitted that in many ways the church is behind the best minds of the age in its faith, in its thought, and in the methods of its activity. At least it has not so far been able to federate the essentially religious forces of the age.

But this may come in time, as the sense of unity and fraternity increases among us. For there is now a sense of unity almost passionate—not a uniformity of intellectual opinion, but a unity of spirit in the bonds of peace, such as no former age has known. So that Adolf Harnack, speaking the other day in Berlin, could say of a truth that within the last few years we have come nearer to an international Christian literature than at any time since the early days of the church when the Greek language was the universal tongue.

And there is more unanimity of opinion than appears on the surface. Old debates, even those concerning the divine trinity and human destiny, have lost their meaning, and among those who wear the name Christian at all there is almost absolute agreement as to the supremacy of Christ and his place in the religious life of the race. Also, one has only to read such books as "Christ and the Eastern Soul," by Cuthbert Hall—whose early death left upon his life the pathos of unfinished things—and "The Oriental Christ," by Mozoomdar, to see that the men of the west are refreshing their souls at the spiritual fountains of the east, out of whose eternal mysticism the great religions were born. It is a happy omen, in that it betokens a missionary effort at once more sympathetic and effective. Here at home there is, in thought at least, a closer fellowship between liberals and evangelicals, both becoming every year not only more liberal but more evangelical. All are beginning to see that Channing and Wesley had in them the same spiritual life, and that Newman and Emerson walked the same mountain paths. One who reads religious books now must often turn back to the title page, else he would not know to what sect the writer belongs.

And, along with this sense of unity, there is a renewed, enthusiastic, and solemn sense of the practical and social meaning of religion. A social order pervaded by the spirit of Jesus has always been a dream of Christian faith, and its greatest teachers and saints have, nearly all of them, been social reformers, from John Huss to Luther, and from Wesley to Bushnell. But this passion receives new impetus along with the growing passion for unity of faith and effort, and with the increasing justice and kindness of the race. Aglow with passion, this movement is just now taking some erratic forms, as indefinite as they are impracticable, but it will in a little while recover its poise and present a more balanced estimate of the ideals of individual excellence and social obligation. It is not, except rarely, an advocacy of an economic dogma inspired by Carl Marx, but is more allied to the teachings of Jesus as they have been interpreted in recent time by such teachers as Carlyle, Ruskin, Whitman and Tolstoi outside of the church, and by Robertson, Maurice, Kingsley and Bushnell within the church. Great things are sure to come of this renewed emphasis upon the gospel of a practical brotherly love.

The sum of it all may be briefly stated. On all sides, within the church and without, the feeling grows that not only must the realms of politics, industry and labor—always the last forces to surrender to humane ideals—be brought under the sway of a juster and more merciful spirit, but that they can be so conquered. Fidelity to all the high interests of society demands it. It cannot be done in a day, or in many days, but the progress now being made in this most difficult of all undertakings is not only gratifying but encouraging.

On this theme the literature is voluminous. It knows not sect or creed, and is truly, impressively and practically earnest in behalf of a religion that follows men from the sanctuary into the thronged and noisy places of labor and play. In this key, Bishop Williams of the Episcopal Church interprets, in a memorable book of sermons, "A Valid Christianity for Today"—a Christianity, that is, which men can recognize not by its roots, but by its fruits, in that it has to do, first of all, with the life that now is and the lives of rich and poor alike. To the same import runs the series of lectures for 1908-09 before the divinity school of Yale university, discussing "The Christian Ministry and the Social Order." It is a notable book, attuned

to the best and truest thought of the age, and perhaps the most practical book that has yet appeared in this field. It asks for a new order of preachers, men who are alert and alive, big of soul and of brain, too truly social to champion any economic cult, and yet so deeply social in their thought and sympathy that they see truths of faith as they stand in the service of man in all his fellowships.

Just now, in the church, as in business, the problem is to find the men. Never were there so many doors open to the religious teacher who knows the temper and needs of the age. And the men are coming. Already in England, and especially in Germany, there is appearing a host of young men who measure up to the task, at once scientifically critical and deeply religious; men who know science to its last found fact and are at the same time pilgrims into the white and silent places of the Spirit whence cometh all spiritual renewals, all sweet consolations, all high and compelling inspirations. In this country this type of man is also making himself felt, and my prediction is that we are soon to see one of the noblest races of preachers in the annals of the Christian pulpit.

And now, speaking more specifically, I have somewhat to say to the men of the so-called liberal church. In the first place, it must show, in fact, as well as in theory or conceit, that it is really liberal—that is to say, it must show cause why it should exist in any other shape than as a relic. Useless institutions are ridiculous, and unless the liberal church has a vital and vivid message, or a distinct and needed accent upon the common Christian message, it belongs in the class of things antique and should be preserved as a curiosity. An attitude of serene and complacent aloofness is a pathetic anachronism in an age whose keynote is harmony and fellowship in behalf of a higher unity of things which differ. Not even genius can re-galvanize the dead and buried debates of bygone times. This is plain language, but it needs to be uttered, if for no other reason than to shake us out of the comfortable conceit that we are the people and that liberality will die with us.

The only real Universalist of whom I ever knew was Walt Whitman, who preached, in the spirit of St. Francis, the vision of the world as love and comradeship. If this spirit ever gets into the church calling itself by that name, it will drop the name, cease to be a sect, and become the home of men of every faith, and of men of no faith—its fellowship the communion of free spirits who know that only in freedom can there be character—its pulpit a shrine where men, whose hearts God has touched, show us the majestic meanings of life—its purpose to make the will of God prevail among men, by making more real the vision of him who came to do the will of God in the book written for him.

Citizenship

"Democracy is that order in the state," says Pasteur, "which permits each individual to put forth his utmost strength." No citizenship can be efficient which does not come into line with that definition. Ignorance and neglect of this spirit in democracy has given us our numerous illustrations of civic corruption. Because each individual has not cared sufficiently, Ambassador Bryce can say that "the government of cities is the one conspicuous failure of the United States."

On the other hand it is said, "Ninety-nine per cent of the people are honest, only one per cent are dishonest, *but the one per cent is perniciously active.*" There is the secret. What we must learn is not to fear the one per cent, but the ninety-nine per cent of honest persons. If only one per cent manipulate politics for gain, we must deal with the ninety-nine per cent who neglect politics for gain. It is the bad citizenship of good men which helps so much to make our municipalities corrupt. That men of shady character are nominated by a machine is no excuse for failure to vote. Our citizenship compels us to do more, "to put forth our utmost strength." First copy the one per cent, and get active. Organize if you will to prevent the nomination of such men. Be willing yourself to take office, and further, do not be afraid to seek office if the welfare of the community requires it. Public offices are for all citizens, and no one class should monopolize them.

But citizenship in democracy not only calls for loyal and honest representation, but a deepening of the feelings of brotherhood. The large inrush of immigration from southern Europe is testing us. The thin edge of artistocracy will enter deeper into our society, or be wholly thrust out, according to our attitude to these who have come to the freedom of our land. If we are not careful we may find that the *real* foreigners of our cities will not be our immigrants, but the sons and daughters of the Puritans, who live in our best residential sections. These are becoming strangers and foreigners because the world they move in has no relation to the world of our immigrant brethren. Then and then only will you be a true citizen, when you *actually* believe in the brotherhood of man. Our right to be called Americans is based on our duty of *living* as Americans. Today we are being weighed in the balance, and much of the old spirit is lacking, and if like Ernest Howard Crosby we sometimes cry,

"I am homesick.
Homesick for the home I never have seen,
For the land where freedom is breathed in the air,
The land where men rise only to lift.
I am here by some sad cosmic mistake,
And I am homesick,"

it is because as true citizens, we would put forth our utmost strength to make this world our home, where every obligation shall be of love.

—*From "The Home Word," Rochester, N. Y.*

THE GRAY NUN

There comes, each dying day to bless,
A little while before the night,
A gentle nun in convent dress
Of clinging robes all gray and white.

She lays her cool hand on my face,—
And smoothes the lines of care away.
Her tender touch with magic grace
Dispels the worries of the day.

She folds the mystic curtain by
That hides from view the shadowy throng,
And gives me those for whom I sigh,
The vanished friends for whom I long.

Sometimes she brings a perfumed spray
Of flowers that bloomed long years ago,
The breath of summers laid away
'Neath many a winter's drifted snow.

No other guest gives such delight,
Nor can of peace bestow the same,
As she who comes twixt day and night,
And Twilight is the gray nun's name.

—*Virginia B. Harrison.*

THE STUDY TABLE

On Mexican Trails*

Why Mr. Kirkham should select the title "On Mexican Trails" for his little book is a question. Nothing in it shows that he ever went over trails except from Cuernavaca to Xochicalco (a regular tourist excursion) and for part of the road from Uruapam to Colima—perhaps two days by horse. Most of his book is bad and its ground familiar. For he of Mexico, Cuernavaca, Tasco, Puebla, Cholula, Oaxaca, Tehuantepec, Morelia and Guadalajara, all cities or large towns reached by railroads and overrun annually by tourists. They are towns that have been visited and revisited, described and redescribed. One can forgive Mr. Kirkham, however, even if the name of his book is bad and its ground familiar. For, he does what few do, he gives a picture of appreciative and sympathetic contact with Mexico's common people, the poorest and meanest of its mestizos and its true Indians. And the real picturesqueness and beauty and pathos of Mexico in the present is in its common people, and with them lies its future hope. The usual traveler regularly neglects, despises, or rejects the common people; Mr. Kirkham loves them. To be sure, his work is largely "pretty writing"; he is somewhat gushing; his aureoles are a little over-gilded and his hues predominantly roseate; but it is something to have a sympathetic presentation. Sometimes Mr. Kirkham goes at once too far and yet not far enough. Thus, one who knew the ragged boys' school at Guadalajara feels a heart-tug at his description of it, but regrets that the author did not know that the old *canonigo,* who maintained it for years, was known through his writings to students of Mexico throughout the world. The old man is dead now and his ragged boys are scattered, but he deserved a bit more recognition that Mr. Kirkham gives him. Mr. Kirkham, like all novices in Mexico, falls into frequent errors in his Spanish and Aztec efforts. "San Domingo," "San Antone" and "pedragal" are pretty bad but are only samples. But all travel writers make such and will do so to the end of time. So, too, no doubt, coming generations of tourists will back Mr. Kirkham in putting pulque into "pigskin" bottles, even if Mexicans should never try to do so. But we have no wish to criticise Mr. Kirkham harshly. It is because he has done what so much needs doing that we regret his bad title, his somewhat overdone pretty writing and his lapses in Spanish and Aztec words.

Education in the Far East**

In a preliminary chapter, President Thwing sketches the Problem of the East and the Far East. For him, it shows itself in five local phases: Japan, China, Korea, India, and Egypt. This outline is suggestive and one naturally assumes that it lays the foundation for the further discussions of the book and expects to find each of the five taken up in detail. The assumption is not warranted. Nothing further is said regarding Korea or Egypt, while a considerable section is devoted to America in the Pacific. This lack of connection and failure to develop a consistent line of thought suggests that the book is composed of essays originally printed independently and that their collection into one volume was an afterthought. Education in Japan, in China, and in India, are each treated in a series of chapters, interestingly and seriously. The section devoted to America in the Pacific is less interesting and lacks the force and originality of the rest. It is easier for our author to see clearly and criticize fairly when he is not affected by personal national bias. His criticism of conditions, education methods, plans, prospects, is franker when he is dealing with what is foreign. In all cases he makes too much of a fetich of education; it is doubtful whether book-learning is to solve the whole problem of the Far East; it is certain that it will raise many new problems. Yet the book is good to read. The part relative to the Philippines should be read with a particularly critical thoughtfulness. Many find our chief excuse for remaining in the Islands in our educational work there. This warrants a more critical treatment of the subject than Dr. Thwing presents.

FREDERICK STARR.

Tokyo, Japan, October 10, 1909.

*"On Mexican Trails." Stanton Davis Kirkham. New York and London. 1909. G. P. Putnam's Sons. 16 mo. pp. xvii.

**"Education in the Far East." Charles F. Thwing. Boston and New York. 1909. Houghton, Mifflin and Co. 16 mo pp. x. 277.

BOOKS RECEIVED

THE MACMILLAN COMPANY:

Faith and Works of Christian Science. By the Author of "Confessio Medici." 232 pages. Price, $1.25 net.

How to Identify the Stars. By Willis I. William. 50 pages. Price, 75 cents, net.

A Certain Rich Man. By William Allen White. 434 pages. Price, $1.50.

HOUGHTON, MIFFLIN & COMPANY:

The Right to Believe. By Eleanor Harris Rowland. 202 pages. Price, $1.25 net.

Religion and Miracle. By Dr. George A. Gordon. 244 pages. Price, $1.30 net.

Recollections. Washington Gladden. 445 pages. Price, $2.00 net.

Moncure D. Conway. Addresses and Reprints. 444 pages. Price, $3.00 net.

UNIVERSITY OF CHICAGO PRESS.

The Sunday Kindergarten. By Carrie Sivyer Ferris. 271 pages. Price, $1.40 postpaid.

The Psychology of Prayer. By Anna Louise Strong. 121 pages. Price, 83c. postpaid.

English Poems. By Walter C. Bronson, Litt. D. 543 pages. Price, $1.50 net.

The Child and His Religion. By George E. Dawson. 124 pages. Price, 82c. postpaid.

The Armenian Awakening. By Leon Arpee. 235 pages. Price, $1.25 net.

Studies on Galilee. By Ernest W. Gurney Masterman, F. R. G. S. 154 pages. Price, $1.00 net.

Child Religion in Song and Story. By Georgia Louise Chamberlin, and Mary Root Kern. 256 pages. Price, $1.38 postpaid. Notebook, 45c. postpaid.

LITTLE, BROWN & COMPANY:

The Harvest Within. By A. T. Mahan, LL.D. 280 pages. Price, $1.50 net.

The Land of Long Ago. By Eliza Calvert Hall. 294 pages. Price, $1.50.

Boys and Girls of Seventy-Seven. By Mary P. Wells Smith. 315 pages. Price, $1.25 net.

A. C. McCLURG AND COMPANY:

A Talk on Relaxation. By Alice Katherine Fallows. 35 pages. Price, 35c. net.

Mental Hygiene in Everyday Living. By Alice Katherine Fallows. 38 pages. Price, 35c. net.

The Point of View. By Alice Katherine Fallows. 44 pages. Price, 35c. net.

Making the Best of Our Children. First Series. By Mary Wood Allen, M. D. 254 pages. Price, $1.00 net.

Making the Best of Our Children. Second Series. By Mary Wood Allen, M. D. 285 pages. Price, $1.00 net.

Around the World With the Battleships. By Roman J. Miller. 368 pages. Price $1.25.

THE HOME

Helps to High Living

SUN.—There is no private life which has not been determined by a wider public life, from the time when the primeval milk-maid had to wander with the wanderings of her clan, because the cow she milked was one of a herd which had made the pastures bare.

MON.—The finest threads, such as no eye sees, if bound cunningly about the sensitive flesh, so that the movement to break them would bring torture, may make a worse bondage than any fetters.

TUES.—To be right in great memorable moments, is perhaps the thing we need most desire for ourselves.

WED.—I would never choose to withdraw myself from the labor and common burden of the world; but I do choose to withdraw myself from the push and the scramble for money and position.

THURS.—I'm proof against that word failure. I've seen behind it. The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.

FRI.—It is a strange truth that only in the agony of parting we look into the depths of love.

SAT.—The right to rebellion is the right to seek a higher rule, and not to wander in mere lawlessness.

—*George Eliot.*

SCHEHEREZADE

Into the silken, sandal-scented room
The fresh, cool dawn through purple curtains crept
To where the sultan lay in fragrant gloom
And listened, silent, while his anger slept.

For softly, clearly, like a silver bell,
A low, sweet voice, with wondrous charm and change,
Held his sad soul, by some delicious spell,
In far-off realms, where all was new and strange.

A thousand morns that silver voice arose
From those rich lips his own so close beside;
He waited, breathless, for each happy close,
And as he listened all his anger died.

And in all lands today, the tales she told,
Rich robed in all the splendor of the east,
Before youths' eyes their magic scenes unfold—
Her spell still potent though her voice has ceased.

—*E. E. Miller.*

Home

A woman who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator, second only to God. She will be perplexed; she will be weary; she will be disheartened, sometimes. But she will never withdraw her hand for one instant. Delays and failures will only set her to casting about for new instrumentalities. She will press all things into her service. She will master sciences, that her boys' evenings need not be dull. She will be worldly wise, and render to Caesar his dues, that her husband and daughters may have her by their side in all their pleasures. She will invent, she will surprise, she will forestall, she will remember, she will laugh, she will listen, she will be young, she will be old, and she will be three times loving, loving, loving.

This is too hard? There is the house to be kept? And there are poverty and sickness, and there is not time?

Yes, it is hard. And there is the house to be kept; and there are poverty and sickness; but, God be praised, there is time. A minute is time. In one minute may live the essence of all. I have seen a beggar-woman make half an hour of home on a doorstep, with a basket of broken meat! And the most perfect home I ever saw was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars served for a year's living of father, mother, and three children. But the mother was a creator of a home; her relation with her children was the most beautiful I have ever seen; even a dull and commonplace man was lifted up and enabled to do good work for souls, by the atmosphere which this woman created; every inmate of her house involuntarily looked into her face for the keynote of the day; and it always rang clear. From the rose-bud or clover-leaf which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the essay or story she had on hand to be read or discussed in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, homemaker. If to her quick brain, loving heart, and exquisite tact had been added the appliance of wealth and the enlargements of a wider culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen. It is more than twenty years since I crossed its threshold. I do not know whether she is living or not. But, as I see house after house in which fathers and mothers and children are dragging out their lives in a hap-hazard alternation of listless routing and unpleasant collision, I always think with a sigh of that poor little cottage by the seashore, and of the woman who was "the light thereof;" and I find in the faces of many men and children, as plainly written and as sad to see as in the newspaper columns of "Personals," "Wanted—a home."

H. H.

THOUGH LIFE WERE ALL

Though life were all,
And its cessation silence, night, the grave.,
Yet from our lips no note of fear should fall.
Dear heart, be brave!

Though this dim hallway down which mortals go,
Lead into night,
Wide all its windows to the sunshine throw!
Lave in the light!

Though through the star-flecked spaces ne'er should flit
This thing that men call soul,
Though birth and death and daily bonds encompass it,
Life still were whole.

Still flowers bloom, the winds go singing by
The songs that Eden heard:
Deep unto deep of longing makes reply;
Still soul by soul is stirred.

All that man longs for potent in life is,—
Joy, labor, love, content,—
Though else were silent all eternities,
With these thy soul well spent.

Just for today, dear heart, live large of soul,
Just for today walk where the light streams fall;
For so to live were recompense and goal,
Though life were all.

—*Hugh J. Hughes, in the October Century, 1909.*

The one who will be found in trial capable of great acts is the one who is always doing considerate small ones.

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

POSTERS AS AIDS IN CHURCH WORK.—Two years ago, says a recent issue of *Christianisme au XXe Siecle*, there was started in Paris (65 rue de Saintonge), the Catholic enterprise, Popular Information by Poster. A committee has just been organized to insure its continuance.

Space has been rented in various desirable locations and the posters, changed quite frequently, deal with topics of the day; the pope embracing the French flag, Joan of Arc, etc.

The points made are necessarily rather broad, for the passer-by would hardly stop to read an exhaustive discussion, while simple phrases and concise statements fix themselves in the mind.

This new method of influence is an extremely interesting one which we might profitably adopt and extend. Such organizations, for instance as the White Cross, the Blue Cross, the Sunday Rest, and others, might well unite to form a committee of propaganda by poster.

More than 200,000 of these posters have been used in Paris and the provinces. They may be found, for sample, in the XVIth arondissement near Passy protestant church, at the corner of Cortambert and Scheffer streets.

Here is one of the very latest of the posters, or placards:

IS IT MORE ABSURD
to say

Bleriot never existed,
His aeroplane built itself,
Took flight of itself, steered itself,
Crossed the English Channel of itself
Purely as a result of chance?
Or to declare that

The universe created itself,
Was set in motion of itself,
That its thousands of worlds are guiding themselves through space,
All this in the most perfect order...
Purely as a matter of chance?

LET US THEN ADMIT WITH VOLTAIRE:

The universe disconcerts me, and I cannot dream
That this great clock goes without having a clockmaker.

M. E. H.

AN OLD PUBLISHING HOUSE IN A NEW HOME

The removal of the old-established Boston firm of publishers and booksellers, Little, Brown, & Co., to their new and larger quarters at 34 Beacon street, where they are now fully settled, marks another step in the inroads business is making in the aristocratic Beacon Hill district of Boston. Yielding to the necessity of obtaining adequate accommodations for their large and constantly increasing publishing business, with separate offices for its various departments and more suitable retail salesrooms, Little, Brown, & Co. purchased the Cabot family mansion at the corner of Beacon and Joy Streets, overlooking Boston Common, and adapted the interior of this substantial residence to their own use.

The firm of Charles C. Little and James Brown, began business in Boston in 1837 on the site, 254 Washington Street, for so many years occupied by the present firm of Little, Brown, & Co., succeeding Hilliard, Gray & Co., who for more than half a century had done a large business in classical books, in text books for colleges and academies, and in law books. As the successors of Hilliard, Gray & Co., the house of Little, Brown, & Co. is the oldest book and publishing house in Boston, and is in the second century of its history, its origin dating back to 1784, when Ebenezer Battelle kept a bookstore on Marlborough Street, then that part of Washington Street south of School and north of Eliot Street.

The firm has long ranked with the world's foremost publishers of the works of standard authors, and books of history, biography, travel, description, belles lettres, poetry, domestic science, as well as popular fiction, both adult and juvenile. Perhaps no house has issued more of the works of famous American statesmen. Notable publications include the works of Daniel Webster, Francis Parkman, Capt. A. T. Mahan's epoch making books on "The Influence of Sea Power," the translations of the Polish novels of Henryk Sienkiewicz and the standard library edition of Dumas, Daudet andHugo, and Bartlett's "Familiar Quotations."

THE MEASURE OF A MAN

Know you the measure of a man?
A calm, clear brain to think and plan;
A mind which knows life is a school
Whose learning is not taught by rule;
A conscience which will keep his feet
From straying, when to stray were sweet;
A tender heart which feels all pain,
Yet faints not, under pity's strain;
Who sips not from dishonor's cup,
Whose hands are clean, whose love lifts up;
Who for a weaker feels no wrath,
But guides him to a firmer path;
Nor does he count a lifetime's gain
By store of gold which will remain.
Nor measure thus a man alone—
By this, a woman shall be known!

—*Mrs. W. H. Martin in Valley Farmer.*

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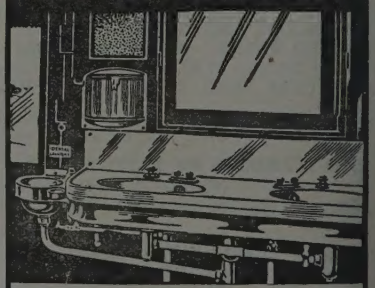

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